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THE SAYINGS OF JESUS IN THE TALMUD.

WE have noticed two sentences which are handed down in the Talmud as sayings of Jesus. One at least is expressly quoted as a saying of Jesus. We refer to the section, headed "Jacob the Teacher." It must be surprising that in such a bulky work as the Talmud, no more should be found. Thus it may seem. But it is not so. There are numerous sentences in the Talmud which are ascribed to Jewish authorities, but which belong to Jesus. This, Jewish writers will not admit. They claim, and with them writers like Renan, that the Talmud or the rabbis were copied by Jesus. Said Renan (*Life of Jesus*, p. 108): "It is sometimes supposed that the compilation of the Talmud being posterior to that of the Gospels, appropriations might have been made by the Jewish compilers from the Christian morality. But that is inadmissible." That Renan is mistaken, we shall see. A better authority than the French writer is the late Dunlap Moore, for many years a missionary among the Jews. In his article "Talmud" in the *Schaff-Herzog Encyclop.* he says: "It is admitted that the Talmud has borrowed from the neighbors of the Babylonian Jews superstitious views and practices notoriously contrary to the spirit of Judaism. Why, then, may it not have appropriated Christian sentiments too?"

Canon Farrar in *Life of Christ*, II, 485 says: "Some excellent maxims—even some close parallels to the utterances of Christ—may be quoted, of course from the Talmud,

where they lie embedded like pearls in a sea of obscurity and mud. It seems to me indisputable that these are amazing few, considering the vast bulk of national literature from which they are drawn. And, after all, who shall prove to us that these sayings were always uttered by the rabbis to whom they are attributed? Who will supply us with the faintest approach of a proof that (when not founded on the Old Testament) they were not directly or indirectly due to Christian influence or Christian thought?" Wellhausen (*Israelitische und jüdische Geschichte*, 1894, p. 37 note) remarks: "The Jewish scholars think that everything that Jesus said is also in the Talmud. Yea, everything and *still more*. How was he able to find out the true and eternal from this rubbish of scribism? Why did no one else do it? And is it certain when a saying is ascribed in the Talmud to Rabbi Hillel, that the Talmud is right? Could not a Gospel word have found its way into the Talmud and sail there under false colors? That the Talmud is mainly founded upon oral tradition is a mere superstition; it is based on literature and refers to literature."

We must not overlook the fact that Jesus preached to the multitudes wherever the opportunity was offered, and it was very natural, not only that his fame spread everywhere, but also that those who heard him spread his sayings, so that they became the common property of all. Not so the Talmudic sage and proud Pharisee, who never mingled with those who were outside of his circle. Nor must it be forgotten, that the number of those who followed Jesus was not so small as is generally believed; it is estimated too low, because the followers are so grouped together that their individual numbers do not attract our notice. But with the New Testament in our hand, we find a different result. It is therefore but natural to assume that believing Christians were the means of spreading, if not the Gospels as such, at least the sayings of Jesus. But the Gospels were

circulated at a very early period, as we learn from the enactments of the rabbis against them.

At the time that the rules for keeping the Sabbath were under consideration, it was asked in the schools whether, if the Gospels and other books of the Christians should happen to fall into the fire, it would be permissible to rescue them from the fire, inasmuch as the name of God was written in them and they contained numerous quotations from the Old Testament. "The Gospels and the other books of the Christians are not to be rescued from the fire;" such is the verdict (Shabbath, fol. 116, col. 1); and Rabbi Aqiba, who hailed Barcochba as the Messiah, laid it down as an injunction that whosoever read in outside books, i. e., books of the Christians, has no portion in the world to come (Sanhedrin, fol. 100, col. 2).

All this proves that the Gospels were in circulation; otherwise we can not understand the precautions against them. Such being the case, we can also understand the origin of the sayings in the Talmud which are generally adduced as proof that the New Testament borrowed from the Talmud.

That the Gospels were read by the sages of Israel is also corroborated by the fact that Hillel II, a descendant of the famous Hillel, was secretly baptized on his death-bed by a bishop. This statement is made by Epiphanius (*Haeres.* C. XXX), himself a convert from Judaism, on the authority of Joseph, Hillel's physician, who was a witness to the scene by which he was strongly impressed. The house of Hillel, or Ellel as Epiphanius writes, was kept closely shut after his death by his suspicious countrymen at Tiberias. Joseph obtained entrance and found the Gospel of St. John, the Gospel of St. Matthew, and the Acts in a Hebrew translation. He read, believed, and was publicly baptized; he rose high in the favor of Constantine, attaining the dignity of Count of the Empire. Burning

with zeal, he turned all his thoughts to the establishment of Christian churches in the great Jewish cities. Joseph, who endured much from the Jews and the Arians, is commemorated in the *Roman Martyrology* as a confessor on July 22.

Renan's notion found a supporter in the Jewish writer E. Deutsch of the British Museum, who makes the following statement in his article on "The Talmud" published in *The Quarterly Review* (October 1867): "We need not urge the priority of the Talmud to the New Testament. . . . To assume that the Talmud borrowed from the New Testament would be like assuming that Sanscrit sprang from Latin, or that French was developed from the Norman words found in English."

All this sounds very nice, and so do many other things which Deutsch tells his readers in that article on "The Talmud."¹ But how it is possible that sayings attributed in the Talmud to rabbis who lived a long time after Jesus should have been borrowed by the latter, these Jewish writers do not explain. These writers pay no attention to the name of the author to whom a saying is attributed, or the time in which he lived. They are satisfied with the mere fact that it is in the Talmud. We shall not follow this bad example. From the date added to each rabbi's name, the impartial reader will be enabled to judge whether Jesus borrowed from the Talmud, or *vice versa*.

As the "Sermon on the Mount" is regarded as the most ethical part of the New Testament we will quote it with the so-called Talmudic parallels.

1. *Jesus*: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 3).

Rabbi Levitas of Jabneh (2d cent.): "Ever be more

¹For a refutation of Deutsch's assertion, see my article "Talmud" in McClintock and Strong's *Cyclop.*

and more lowly in spirit, since the expectancy of man is to become the food of worms" (Aboth 4, 4).

This saying, Edersheim (*Life and Times of Jesus*, I, p. 532) says, is exactly opposite in spirit, marking not the optimism, but the pessimism of life.

Rabbi Joshua ben Levi (A. D. 219-279): "Behold how acceptable before the Lord are the humble. While the temple stood, meat-offering and sacrifices were offered in expiation for sins committed; but a humble spirit, such a one as immolates the desires of the flesh and the inclination of the heart on the altar of his duty to his God, is acceptable in place of sacrifices, as the Psalmist says (Ps. li. 19): The sacrifices of God are a broken heart. (Sanhedrin, fol. 43, col. 2.)

But nothing is said of "the kingdom of heaven," which Christ promised to all men! The contrast is too great to believe that the teaching of Jesus was derived from Jewish sources. And, says Edersheim: "It is the same sad self-righteousness and utter carnalness of view which underlies the other Rabbinic parallels to the Beatitudes, pointing to contrast rather than likeness. Thus the Rabbinic blessedness of mourning consists in this, that much misery here makes up for punishment hereafter (Erubin, fol. 41, col. 1). We scarcely wonder that no Rabbinic parallels can be found to the third Beatitude, nor to the fourth, to those who hunger and thirst after righteousness."

2. *Jesus*: "Blessed are the merciful, for they shall obtain mercy" (Matt. v. 7).

Beribbi (3d cent.): "He who is merciful toward his fellow creatures shall receive mercy from heaven above; but he who is unmerciful toward his fellow creatures shall find no mercy in heaven" (Shabbath, fol. 151, col. 2).

3. *Jesus*: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matt. v. 10).

Rabbi Abahu (A. D. 279-310): "Be rather one of the persecuted than of the persecutors" (Baba Kamma, fol. 93, col. 1).

4. *Jesus*: "Whosoever shall break one of these least commandments, and shall teach," etc. (Matt. v. 19).

Rabbi (A. D. 190): "Be equally attentive to the light and to the weighty commandments" (Aboth 2, 1).

Ben Azaï (about 100-130 A. D.): "Be prompt in the performance even of a light precept" (*ibid.* 4, 2).

The rabbis were in the habit of making a distinction in the commandments, between such as they called *light* and others which they characterized as *weighty*. Jesus viewing the law of Moses in its whole extent, recognized this distinction, though differing entirely from the rabbis as to what constituted the lighter and what the weightier commandments: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise, and cummin; and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23).

5. *Jesus*: "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment," etc. (Matt. v. 29).

Resh Lakesh (A. D. 212-280): "Whosoever lifts up his hand against his neighbor, though he do not strike him, is called an offender and sinner" (Sanhedrin, fol. 98, col. 1).

6. *Jesus*: "Leave thy gifts before the altar, and go thy way; first be reconciled," etc. (Matt. v. 24).

Rabbi Eleazar ben Azariah (about 100 A. D.): "The transgression which a man commits against God, the Day of Atonement expiates; but the transgression which he commits against his neighbor, it does not expiate, unless he has satisfied his neighbor" (Yoma, VIII, 2).

7. *Jesus*: "But I say unto you, that whosoever looketh

on a woman to lust after her, committeth adultery," etc. (Matt. v. 28).

Rabbi Shesheth (A. D. 285): "Whosoever looketh on the little finger of a woman with a lustful eye is considered as having committed adultery" (Berachoth, fol. 24, col. 1).

8. *Jesus*: "But let your communication be Yea, yea; Nay, nay" (Matt. v. 37).

Rabbi José berabbi Jehudah (A. D. 100-170) explains: "What is the meaning of Lev. xix. 36 'just balances, just weights, a just ephah, and a just hin,' since a hin was included in the ephah? To teach that your yea be yea, and your nay be just." Abbaye (died 338 A. D.) says: "This means that one should not say one thing with the mouth and another with the heart" (Baba Mezia, fol. 49, col. 1).

Every right-minded person will subscribe to Abbaye's dictum, but theory is one thing and practice another. At a meeting held at Lydda and presided over by Aqiba and Tarphon, decrees were enacted that a man might break the law in all points save those of idolatry, incest and murder, in order to save his life. But even on these three points some latitude was given, and Rabbi Ishmael declared it lawful in cases of extreme necessity even to simulate compliance with heathen practices. In this way was systematized the principle of mental reservation, which enabled a man to take an oath which he never meant to keep. As an instance the Talmud (Yoma, fol. 84, col. 1; also Aboda Zara, fol. 28, col. 1) tells us with great complacency the following story of Rabbi Jochanan: "He went to a woman to be cured of a toothache. He saw her on Thursday and Friday. Then he said, 'What shall I do to-morrow' (for he had to preach)? She said, 'You won't want it' (i. e., the remedy). He: 'But suppose I do want it?' She: 'I will tell you the secret if you swear not to reveal.' Then he swore, '*Lalaha* of Israel I will not reveal it' (this she could only understand to mean: 'By the God of Israel, I will not

reveal it'). Then she told the secret, and the next day he revealed it to the congregation. But how could this be? since he had sworn her an oath? He had sworn *Lalaha* of Israel—i. e., 'To the God of Israel I will not reveal it, but I will reveal it to the congregation of Israel.' But was not this profaning the name of God (inasmuch as she would think he had committed perjury)? No, for he told her at once (i. e., when he had got the recipe he told her that he had sworn *lalaha*, not *balaha*, and the oath would not hold)."

Of Rabbi Aqiba a like instance is narrated (Kalla, fol. 18, col. 2) with the remark that he swore with his lips, but made the oath void in his heart (see above I C, 2).

9. *Jesus*: "And if any man will sue thee at the law, and take away thy coat, let him have the cloak also" (Matt. v. 40).

Rabba (A. D. 320-363) to Rabba the son of Mar: "How is that popular saying: If any one ask for thy ass, give him the saddle also?" (Baba Kamma, fol. 92, col. 2).

10. *Jesus*: "Bless them that curse you" (Matt. v. 44).

Rabbi Jehudah (A. D. 120): "Be rather of the accursed than of those that curse" (Sanhedrin, fol. 98, col. 2; 99, col. 1).

11. *Jesus*: "Take heed that ye do not your alms before men, to be seen of them" (Matt. vi. 1).

Rabbi Yanaï (A. D. 120) to a man who gave alms in such a public manner: "You had better not give him anything; in the way you gave it to him you must have hurt his feelings" (Chagiga, fol. 5, col. 1).

12. *Jesus*: "Our Father which art in heaven" (Matt. vi. 6).

This expression which is found twice² in the Mishna (Yoma 8, 9 and Sotah 9, 15) is certainly taken from the

² Or rather once, viz., Sotah, 9, 15, for in the other passage we read: "Your father which is in heaven."

New Testament, since the two rabbis who use this phrase lived after the destruction of the Temple.

As to the Lord's Prayer in general, Geikie (*Life and Words of Christ*, II, p. 619) states that Gfroerer, who took special pains to search for the Lord's Prayer in the Talmud, found that it could not be traced in any measure to older Jewish sources."

Edersheim (*loc. cit.*, I, p. 536) says: "It would be folly to deny that the Lord's Prayer, in its sublime spirit, tendency, combination and succession of petitions is unique; and that such expressions in it as 'Our Father,' 'the kingdom,' 'forgiveness,' 'temptation,' and others, represent in rabbinism something entirely different from that which our Lord had in view."

The Jewish writer Hamburger in his *Real-Encyclopädie für Bibel und Talmud* (3d suppl., Leipsic, 1892, article "Evangelien," i. e., Gospels, p. 54), says: "Each (!) sentence of this prayer (i. e., the Lord's Prayer) occurs in the prayers and teachings of the Jewish teachers in the Talmud, so that the entire (!) prayer has its home on the soil of Judaism."

Hamburger overlooks the fact that prayers which are mentioned in the Talmud are not only later than the time of Jesus, but even aside from this, are vastly different from the petitions which Jesus taught. The Mishna, the oldest part of the Talmud, it is true, mentions the so-called *Shema*, which every Israelite was to repeat morning and evening. This *Shema*, i. e., "Hear, O Israel," which is made a kind of confession of faith, consists of the Pentateuch passages Deut. vi. 4-9; xi. 13-21; Num. xv. 37-41. Strange to say, though this prayer is taken from the Bible, yet women, slaves and children were not obliged to recite it (Mishna Berachoth, 3, 3). As to the other prayer, *the prayer*, or the *Shemoneh Esreh*,³ i. e., Eighteen Eulogies or Bene-

³ See my article "Shemoneh Esreh" in McClintock and Strong's *Cyclop.*

dictions, it belongs according to its present form to the time between 70-100 A. D., though it contains elements much older.

We are aware that there is an entire Talmudic treatise especially devoted to the subject of prayer, namely, the first of the Talmud, entitled "Berachoth." In this the exact position, the degree of inclination, and other trivialities, not referred to by Christ, are dwelt upon at length as of primary importance. In the same treatise we have also a number of prayers by different rabbis. Let any one take up this treatise, either in the German translation of Pinner or Goldschmidt, or in the French translation of Schwab, and he will find none which can compare with the Lord's Prayer. Take as an illustration the following: "Rab Shesheth [toward the end of the third century A. D.] when he had fasted, prayed: 'Lord of the world, it is evident before thee, that at the time that the sanctuary stood, a man sinned and brought an offering; nor did they offer of it any thing but its fat and its blood, and he was forgiven. And now I have continued fasting, and my fat and my blood have been diminished. May it please Thee, that my fat and my blood which have been diminished be as if I had offered them upon the altar, and be merciful to me' " (Berachoth, fol. 16, col. 2).

More interesting, because of its similarity to the Phari-see's prayer mentioned in the Gospel of Luke xviii. 9-14, is the following of Rabbi Nechunjah the son of Ha-Kanah, which he uttered upon leaving the school of learning: "I thank thee my God, that thou hast given me my portion among those who sit in the house of learning and not among those who sit at the corners of the street. For I rise up early, and they rise up early; I rise up early to occupy myself in things concerning the law, they rise up early to occupy themselves in things which are useless. I work and they work. I work and receive a reward, they

work and receive no reward. I run and they run. I run to everlasting life, and they run to the pit of destruction" (Berachoth, fol. 28, col. 2).

13. *Jesus*: "For if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. vi. 14).

Rabba (died after 331 A. D.): "Whoever forgives the wrong done unto him, God will also forgive his sins" (Mas-sècheth Dèrech èrez sutta, 8, 4).

14. *Jesus*: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt" etc. (Matt. vi. 19, 20).

In the Talmud (Jerusalem Peah 15c; Baba Bathra 111a) we read of Monobazus,⁴ king of Adiabene on the Tigris, who with his mother Helena and his brother Izates became converts to Judaism. After wild exaggerations of his wealth, the narrative goes on to say that his brothers and friends came to him and said, "Thy fathers gathered treasures and added to the treasures of their fathers, but thou scatterest them." He answered, "My fathers had their treasures below, and I lay them up above; my fathers had their treasures where the hands [of men] may lay hold of them, I, where no hand can do so. My fathers' treasures yield no fruit, but I collect what gives fruit. My fathers stored away mammon, I, treasures of the soul; my fathers did it for others, I for myself. My fathers gathered them for the world, I, for the world to come."

A Jewish writer quoting what is said of Monobazus remarks with reference to Matt. vi. 19, 20: "The Talmud enjoins this moral more strikingly and practically by attributing it to the benevolent proselyte Munbaz (= Monobazus).—But who will vouch that the words put into the mouth of this proselyte from heathenism, were not the after-thought of some rabbi? Is it possible to imagine that Jesus should have heard of his supposed words and perused

⁴ He was king in the year 61 A. D.

them at the beginning of his ministry? *Credat Judaeus Apella!*

15. *Jesus*: "Behold the fowls of the air, for they sow not, neither do they reap," etc. (Matt. vi. 26).

Rabbi Simon ben Eleazar (3d cent.): "Hast thou ever seen a beast or a bird that followed a trade, and yet they are fed without toil. But these were only created to minister to me, while I was created to minister to my Maker. Was it not right, then, that I should be supported without toil? But I have marred my work and forfeited my support" (Kidushin, fol. 82, col. 2).

The late Prof. Franz Delitzsch, in his *Jüdisches Handwerkerleben zur Zeit Jesu*,⁵ quotes this passage in the following connection:

"A learned Jew of the British Museum, Emmanuel Deutsch, published in 1867, in *The Quarterly Review*, an article on the Talmud, in which he endeavored to show that between Judaism and Christianity no such wide difference exists as is generally believed, since most of the pithy sayings and parables of the New Testament are not to be regarded as the original property of Christianity. The impression produced by this essay was all the deeper, the less able most of the readers were to compare the New Testament with this its glorification. . . . It would be very easy to demonstrate that the author has no idea of the essence of Christianity, . . . that the records of Christianity are much older than their Talmudic parallels."

After quoting the above passage from the Talmud, together with Matt. vi. 26, Delitzsch goes on: "Herr Deutsch draws many such parallels, avoiding with a proud air the question of priority, as if it could not be raised at all. For when did this Simon live? He lived in the time of Emperor Hadrian, full nigh a century later than Jesus! We will

⁵ English translation by B. Pick, *Jewish Artisan Life*, New York: Funk & Wagnalls, 1882, p. 23.

not, of course, insist on that account that he had drawn his maxim either direct from the Gospel of St. Matthew, which was current in the Hebrew language, or indirectly from Christian lips; but if there is such a real coincidence, it is evident here, as in almost every other case, that the saying of Jesus is the original, and that of Simon the copy. We say in *almost* every other case, but we might just as well say in *all* cases; for with the exception of Hillel, all Talmudic teachers whose maxims correspond to the words of the New Testament are of a far later date than Jesus and the records of Christianity.⁶

16. *Jesus*: "Therefore take no thought saying, What shall we eat? or what shall we drink?" etc. (Matt. vi. 31-34).

Rabbi Eliezer (died A. D. 117)⁷ says: "He who still has bread in the basket, and saith, What shall I eat to-morrow? belongeth to those of little faith" Sotah, fol. 48, col. 2).

17. *Jesus*: "For with what judgment ye judge, ye shall be judged" (Matt. vii. 2).

The *post-Mishnaic* teachers said: "He that judges his neighbor charitably, is himself judged charitably" (Shabbath, fol. 127, col. 2).

18. *Jesus*: "With what measure ye mete, it shall be measured to you again" (Matt. vii. 2).

*Rabbi Meïr*⁸ (2d cent.): "With what measure a man metes it shall be measured to him from heaven" (Sanhedrin, fol. 100, col. 1).

⁶ These words are the more important because they come from a scholar who understood the Talmud better than did Deutsch. Jewish scholars everywhere acknowledged the rabbinic learning of the late Professor Delitzsch, the well-known Hebrew translator of the New Testament.

⁷ This Eliezer, surnamed the Great, had intercourse with Christians, especially with the Apostle James, and of his intercourse we read in the Talmud (Aboda Zara, fol. 17, cols. 1 and 2); see above II. B, 2, 2.—in the Midrash Mechiltha on Exod. xvi. 4 (ed. Friedmann, p. 47b) this saying is ascribed to Eleazar of Modiim. But he, too, lived in the 2d century A. D.

⁸ See my articles on Rabbis Meïr and Tarphon in McClintock and Strong.

Jesus: "Let me pull out the mote out of thine eye" (Matt. vii. 4).

Rabbi Tarphon, (A. D. 120): "It would greatly astonish me if there could be found any one in this age who would receive an admonition. If he be admonished to take the splinter out of his eye, he would answer: Take the beam out of thine own" (Arachin, fol. 16, col. 2).

Rabbi Jochanan surnamed Bar Napha (A. D. 199-279): "Do they say, Take the splinter out of thine eye, he will answer: 'Remove the beam out of thine own eye'" (Baba Bathra, fol. 15, col. 2).

Since this saying is found in the mouth of different rabbis, may not this indicate how very widely the sayings of Jesus had spread among the people?

Jesus: "Thou hypocrite, first cast out the beam out of thine eye, and then shalt thou see" etc. (Matt. vii. 5).

Resh Lakesh (A. D. 275): "What is the meaning of the passage, Examine thyself and search (Zeph. 2, 11)? He who will reprove others must himself be pure and spotless" (Baba Mezia, fol. 107, col. 2; Baba Bathra, fol. 60, col. 2).

21. *Jesus*: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" etc. (Matt. vii. 12).

Hillel (died B. C. 5? or 10 A. D.): "What is hateful to thyself, thou shalt not do to thy neighbor. This is the whole law, and the rest is commentary" (Shabbath, fol. 31, col. 1).

This is the famous answer which Hillel is recorded to have given to a Gentile who came to him to be converted to Judaism whilst standing on one foot, an answer which modern Jewish writers quote with a show of self-complacency, and upon which rests the assertion of Jewish writers and men like Renan, who make Jesus an imitator of Hillel.⁹

⁹ Stapfer (*Palestine in the Time of Christ*, 3d. ed., New York, p. 289) says:

As to the famous answer which Hillel is said to have given, he cannot be claimed as the original author, and the Jewish historian Jost tells us that the sentence which Hillel uttered was one which at that time was familiar to everybody (*Geschichte*, I, p. 259); and any superstructure based upon the assumption that he invented it, because he in particular used it, falls to the ground. But we must bear in mind that there is a wide interval between the merely negative rule of Hillel and the positive precept of Christ. The latter said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. vii. 12; Luke vi. 31). Hillel said: "What is hateful to thee, do not to another. This is the whole law, all else is only its explanation." The Jewish writer Hamburger (in his *Real-Encyc.*, II, p. 411) makes the remarkable admission that the negative form was chosen to make the commandment "possible" and "practical." But this is only a subterfuge. For as Edersheim correctly remarks (*loc. cit.* I, 535): "The merest beginner in logic must perceive that there is a vast difference between this negative injunction prohibiting us from doing to others what is hateful to ourselves, and the positive direction to do unto others as we would have them do unto us. The one does not rise above the standpoint of the law, being as yet far from that love which would lavish on others the good we ourselves desire; while the Christian saying embodies the nearest approach to absolute love of which human nature is capable, making that the test of

"He (Hillel) has often been regarded as a forerunner of Christianity, for which he is supposed to have prepared the way. We have ourselves spoken of him under this aspect, but as we now deem, erroneously. Our views have become modified." On p. 297 Stapfer remarks: "With Hillel, the 'neighbor' could be no other than a Jew. It never entered the mind of an Israelite of the first century that a Gentile or Samaritan could be in any sense a neighbor. Jesus was the first who dared to call the hated Samaritan 'neighbor,' and the spectacle which the churches formed by St. Paul presented twenty years later, when Jew and Gentile sat together at the table of the Lord, was a thing absolutely new. When Jesus said, 'All ye are brethren,' He founded a universal brotherhood of which Hillel had never dreamed."—Thus Stapfer, the French Protestant university teacher and countryman of Renan.

our conduct to others which we ourselves desire to possess. And be it observed, the Lord does not put self-love as the principle of our conduct, but only as its ready test."

Another point is that similar sayings are found long before Hillel. Thus Diogenes Laertius relates that Aristotle (died after 322 B. C.), when asked how we ought to conduct ourselves toward our friends, answered: "As we would wish they would carry themselves toward us." And Isocrates, who lived four hundred years before the publication of the Gospel, said:

ἃ πάσχοντες ὑφ' ἐτέρων ὀργίσετε ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε,

i. e., "we must not do to others that which would cause anger if it were done to ourselves." In the apocryphal book of Tobit we read (iv. 15):

ἃ μισεῖς μηδενὶ ποιήσης,

i. e., "Do to no man that which thou hatest."

In the so-called Epistle of Aristeeas, which purports to give a history of the origin of the translation of the Old Testament into Greek or the Septuagint, the same idea is put into the mouth of one of the Jewish sages, who, to the question of the king, What is the teaching of wisdom? explains: "If you who wish not that evil befall you, but rather everything good, do the same to your subjects, and to those who err, and reprimand the good men mildly."

22. *Jesus*: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock" etc. (Matt. vii. 24-27).

Rabbi Eliezer ben Azariah (about A. D. 82): "He whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root—every wind shakes and uproots it. But he whose good deeds excel his knowledge may be compared to a tree with a few branches and strong roots; if all the hurricanes of

the world should come and storm against it they would not move it from the place" (Pirke Aboth, 3, 17).

*Elisha ben Abuyah*¹⁰ (about A. D. 138): "A man who studies the law, and acts in accordance with its commandments, is likened unto a man who builds a house the foundation of which is made of freestone and the superstructure of bricks. Storm and flood cannot injure the house. But he who studies the law but is destitute of good actions, is like unto the man who builds the foundation of his house of brick and mortar, and raises the upper stories with solid stone. The flood will soon undermine and overturn the house" (Aboth de Rabba Nathan, ch. 24).

Besides these passages from the Sermon on the Mount, we will quote a few others with their respective parallels.

23. *Jesus*: "The harvest is plenteous, but the laborers are few," etc. (Matt. ix. 37).

Rabbi Tarphon (about A. D. 120): "The day is short and the task is great, and the workmen are sluggish, and the reward is great, and the Master of the house is urgent" (Aboth, 2, 15).

24. *Jesus*: "Freely ye have received, freely give" (Matt. x. 8).

Samuel (died 257 A. D.): "Behold I have taught you statutes and judgments, even as the Lord my God commandeth me (Deut. iv. 5). As I have taught you freely, so teach you freely" (Nedarim, fol. 47, col. 1).

25. *Jesus* relates the parable of the marriage-feast of the king's son and the wedding garment (Matt. xxii. 1-14).

This parable seems almost transferred into Jewish tradition. Thus we read (Shabbath, fol. 153, col. 1) that Rabbi Jochanan ben Zaccai (flourished after the destruction of the Temple) said: "It is like a king who invited his servants to a banquet, but did not appoint the time. The

¹⁰ See my article on this interesting rabbi in McClintock and Strong's *Cyclop.*, 2d supplement.

wise among them adorned themselves and waited at the entrance of the king's palace, saying: Can there be anything wanting at the king's house (which may delay the banquet)? But the foolish among them went after their work, saying: Can there be a banquet without preparation? Suddenly the king asked for his servants, when the wise among them entered adorned, but the foolish came into his presence soiled. The king rejoiced to meet the wise servants but was angry with the foolish servants. Let those, said he, who have adorned themselves for the banquet sit down to eat and drink, but let those who have not adorned themselves for the banquet stand and look on."

May not this rabbi have had in mind the Parable of the Ten Virgins?

26. *Jesus*: "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii. 30).

Rab (died 247 A. D.): "In the world to come there is neither eating nor drinking, neither fruitfulness nor increase, neither trade nor business, neither envy, hatred, nor strife; but the righteous sit with their crowns on their heads, and feast themselves on the splendor of the Shechinah, as it is written (Exod. xxiv. 11): They saw God, and did eat and drink" (Berachoth, fol. 17, col. 1).

This reads like a rabbinic adaptation of the saying of Christ.

27. *Jesus*: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. xxiii. 12).

Rabbi Jeremiah (died A. D. 250): "Whosoever makes himself little in this world for the sake of the word of the law will be made great in the world to come, and whosoever makes himself a slave in this world for the sake of the word of the law will be made free in the world to come" (Baba Mezhiah, fol. 85, col. 2).

28. *Jesus*: "The Sabbath was made for man, and not man for the Sabbath" (Mark ii. 27).

Rabbi Jonathan ben Joseph (flourished after the destruction of the Temple): "It is written, Ye shall keep the Sabbath, therefore, for it is holy unto you (Exod. xxxi. 14). It is handed over to you, not ye are handed over to the Sabbath" (Yoma, fol. 85, col. 1).

This saying reminds us forcibly of Christ's words, and as Stapfer (*loc. cit.*, p. 357) justly remarks: "We cannot help asking, Is not this saying probably later than that of Christ, and suggested by it?"

From the foregoing parallels it will be evident that the claim that the New Testament copied the Talmud must accordingly be stigmatized once for all as a vain glorification of modern Judaism, which, on the one hand, rejects the Talmud as a religious code, but, on the other, makes use of it for controversial purposes. What are the inevitable conclusions from the facts? It is clear that the sayings of Jesus are the original, and the supposed parallels the copy. If it were not so, how comes it that not all that is in the Gospels can be traced back to Talmudic sources? Says Geikie (*Life and Words of Christ*, New York, 1881): "There has been of late a tendency to exalt the Talmud at the expense of the New Testament; but let any one take up a translation of any part of it, and the exaggeration of such an estimate will at once be seen." Dunlop Moore, the author of the article "Talmud" (in the *Schaff-Herzog Encyclop.*) says: "It is admitted, too, that the Talmud has borrowed from the neighbors of the Babylonian Jews superstitious views and practices notoriously contradictory to the spirit of Judaism. Why, then, may it not have appropriated Christian sentences also?" And says Farrar concerning these so-called parallels: "Who will supply us with the faintest approach to a proof that, when not founded in the Old Testament, they were not directly or indirectly

due to Christian influence or Christian thought?" (*Life of Christ*, II, 485).

Even if we assume that Jesus and His apostles borrowed from the rabbis all the expressions that occur both in the New Testament and in the Talmud, it does not prove anything. The Gospel of Jesus remains an altogether new thing, and the spiritual life that He awakened is still diametrically opposed, in many respects, to the religious life that the Talmud fosters.

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